

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

VOL. I

TUESDAY, NOVEMBER 16, 1824.

No. 42.

CONDITIONS.

The Christian Secretary is published every Tuesday morning, at Central Row, six rods South of the State House, at Two Dollars a year.—*Postage paid by subscribers.*

A discount of twelve and a half per cent will be made to Agents who receive and pay for five or more copies.

The amount of all subscriptions to be paid at the expiration of three months from the time of subscribing.

All subscriptions are understood to be made for one year, unless there is a special agreement to the contrary, at the time of subscribing.

Twenty-five cents will be allowed to AGENTS for every good subscriber which they shall obtain for the Secretary, and return the names to this office.

All letters on the subject of this paper, or Communications for it, should be addressed to the Editor of the Christian Secretary—*post paid.*

An index to the paper will be given at the close of the year.

* * * Advertisements inserted at the usual prices.

From the American Baptist Magazine.

AMERICAN BAPTIST FOREIGN MISSION.

ARRANGEMENTS OF THE BAPTIST FOREIGN MISSIONARY BOARD.

There are, probably, few among us who have traced the history and progress of our Foreign Missionary operations, who are not sensible, that for some time past, a Missionary spirit has been on the decline.

Perhaps in assigning the cause of this melancholy fact it will be proper to remark, that the novelty of missionary exertions has ceased to exert its powerful influence over the mind; and persons have little left to stimulate them, except a conviction of the importance of the object, and the example of others. But then this ought not to be viewed as a sufficient apology for the extinction of our charity and zeal. We should always endeavour in our deeds of piety and benevolence to act from principle; and it will be well for us in this case to recollect, that the absence of novelty has not quenched the ardour or weakened the efforts of Christians in other denominations.

The impoverished state of our Treasury is partly owing to the peculiar situation in which the Board at Washington has been placed. The claims of the Columbia College on the time and attention of the Secretary and Agent of the Convention have been so imperious, that it has been utterly impossible for them to make those exertions in behalf of the Foreign Mission, which its prosperity requires. Hence the interests of this department of the Convention have languished, because the official organs appointed for the purpose could not consecrate their talents and energies to this object, without sacrificing the interests of another Institution which was also placed under their care.

To remedy this evil as far as possible, the Board at Washington, D. C. have requested the committee of outfit, in and about Boston, to exercise under them a general direction and superintendence of the Baptist Foreign Mission.

The following is the communication which has been received on this subject.

College Hill, D. C. Sept. 27, 1824.

DEAR SIR,—The enclosed communication I have the pleasure of forwarding.—You will present it to our brethren in Boston and its vicinity; whose approbation and concurrence I hope it will obtain.

With sentiments of respect and affection, I am, yours, most truly,

WILLIAM STAUGHTON.

Rev. Mr. WAYLAND, Recording Secretary of Committee. &c.

At a meeting of the Board of Managers of the General Convention of the Baptist Denomination, &c. held at the house of Rev. O. B. Brown, Sept. 27, 1824, the following resolutions were passed.

Resolved, That the Standing Committee in and about Boston, be requested to nominate a suitable person in their vicinity, to be appointed Treasurer of the Convention.

Whereas, the various and multiplied concerns of the Convention render it desirable, that in concurrence with the Board ordinarily acting in this place, the labours and counsel of our brethren in other parts of the country be brought into more immediate and constant operation; and as a very considerable proportion of the Asiatic trade of this nation is carried on through Boston and Salem, whereby the greatest facilities are afforded for regular and constant communications with our missionaries in the East—therefore,

1. Resolved, That the Standing Committee in and about Boston, be authorized and requested to take the general superintendence of the Burman Missions—take all the necessary measures for supplying that region with missionaries, and after

their examination report them to the Board, that they may be regularly appointed—report to the Board whenever, in their opinion, it may be expedient and proper to commence any other Asiatic or other foreign mission—and, annually, or oftener if necessary, report to the Board the probable amount of funds needed for the mission under the direction of said Committee, that the same may be appropriated accordingly.

2. Resolved, That said Committee be authorized and requested to appoint and employ such agent or agents as they shall deem expedient, for the express purpose of obtaining funds and performing such other services as they shall direct, for the benefit of foreign missions; and also to promote all the objects of the Convention, as opportunities may offer.

3. Resolved, That said Committee be requested to nominate to this Board a suitable person in their vicinity, to be appointed Assistant Corresponding Secretary, whose duty it shall be to conduct the correspondence relative to foreign missions, particularly Asiatic, and to communicate, from time to time, their condition and prospects, to the Corresponding Secretary.

4. Resolved, That all moneys collected for foreign missions, and all other moneys that may be appropriated by this Board for that object, shall be placed by regular appropriation of the Board, at the disposal of said Committee, to be drawn by them and applied as occasion may require.

5. Resolved, That all intelligence received from our missionaries, of a character proper for publication, shall be communicated to the editors of the American Baptist Magazine, and of the Latter Day Luminary; that is, it shall be considered the duty of the Corresponding Secretary and Assistant Secretary, each to communicate to the other any information of the kind referred to, without any delay.

6. Resolved, That it shall be the duty of the Treasurer to communicate to the Board monthly statements of the amount of receipts into the Treasury, and the objects to which they may be designated by the donors, when such designation shall be made, and that the same be published in the Latter Day Luminary, and in the American Baptist Magazine.

7. Resolved, That the foregoing resolutions be communicated to the Committee in and about Boston, with a request that they inform the Board at as early a day as convenient, whether they agree to take upon themselves the performance of the duties which are specified; and if so, that they shall take effect from the time of such notice being communicated to the Board.

8. Resolved, That on the concurrence of the said committee with the propositions contained in the foregoing resolutions, the preamble with the resolutions be published, for the information of our brethren in other parts of our country, and that the same be communicated to our missionaries in Asia.

O. B. BROWN, Vice Pres.

A true copy from the records.

JOHN S. MECHAN,

Recording Sec. pro tem.

Oct. 14. The Committee of outfit met at the house of Rev. Dr. Baldwin, when the foregoing communication was read.—It was thereupon agreed that we accept of the proposal made to us by the Board at Washington. We have also the satisfaction to state, that the Committee nominated the Hon. Heman Lincoln, Treasurer of the General Convention, who will enter on the duties of his office as soon as the nomination is confirmed. Rev. Lucius Bolles, D. D. of Salem, was also, agreeably to the above resolutions and request, nominated Assistant Secretary of the Baptist Convention of the United States.

As the Committee will probably soon address the religious publick on this subject, and devise and recommend means for the support of our Foreign Mission, we do not wish to anticipate them in this labour of piety and love. But we do call on all our ministers and churches in the United States to consider, that there are four missionaries with their wives in Burmah, depending on us for support: and that another missionary and his companion expect to embark for India early the next spring. We also beg of them to consider, that if we would do any thing effectual among the heathen, we must not only provide means for their temporal support, but also for the translating and printing of the sacred scriptures, and the gratuitous circulation of religious books and tracts. And yet, alas! unless more vigorous and unwearyed efforts are made, neither of these objects can be realized.

✂ The Rev. Dr. Staughton, Secre-

tary of the Board of Managers of the Baptist General Convention, in a letter of Oct. 21, 1824, states, that the Board have unanimously elected the Hon. Heman Lincoln, of Boston, Treasurer.

From the London Evangelical Magazine.

THEOLOGICAL GLEANINGS.

Paulinus when they told him that the Goths had sacked Nola, and plundered him of all he had, lifting up his eyes to heaven, he said, "Lord thou knowest where I have laid up my treasure."

The wicked dwell more on the faults of God's children than on their graces: as the flies settle on a sore place, and as vultures fly over the gardens and delight to pitch on carrion.—Manton.

Many plead for those opinions & notions upon which they would be loth to venture their souls in a dying hour. I value more the judgment of a dying saint about justification, than all the wrangling disputes of learned men.—T. Cole.

Go to dying beds: there you will learn the true worth of deliverance from condemnation by the death of Christ. Ask some agonizing friend; he, and he alone can tell you what a blessing it is to have the king of terrors converted into a messenger of peace.—Hervey.

Mr. Hervey being in company with a person who was paying him some compliments on account of his writings, replied, laying his hand to his breast, "O, Sir, you would not strike the sparks of applause if you knew how much corrupt tinder I have within."

A gentleman having lost a favourite son, said, when some friends offered him condolence, "I would be content, was it possible, to lose a son every day in the year, might I but be favoured with such manifestations of God's presence and love as I have experienced on the present occasion."—Gifford.

Men often go to God in duties, with their faces towards the world; and when their bodies are on the Mount of Ordinances, their hearts will be found at the foot of the hill, gazing after their covetousness.—Boston.

What grosser contradiction can you conceive, than to confess yourself guilty and to implore pardon, while at the same time you cherish a hope of being favourably regarded on your own account?—Venn.

Many are soon engaged in holy duties, and easily persuaded to take up a profession of religion; and as easily persuaded to lay it down; like the new moon, which shines a little in the first part of the night, but it is down before half the night is over.—Gurnal.

Sometimes by the force of truth, the outer door of the understanding is broken up, while the inner door of the will remains fast bolted.—Boston.

An heathen could say, when a bird (scared by an hawk) flew into his bosom for refuge, "I will not kill thee, nor betray thee to thy enemy, seeing thou dyest to me for sanctuary." Much less will God neither slay or give up the soul that takes sanctuary in his name.—Gurnal.

God himself is the stability of our spiritual strength. Were the stock in our hands we should prove broken merchants.—Gurnal.

It is but a small thing to see Christ in a book, as men see the world in a map; but to come near unto Christ, to love and embrace him is quite another thing.—Rutherford.

The rock followed the Israelites. Every believer has Christ at his back, following him with strength as he goes, for every condition and trial.—Gurnal.

God hides himself and his providence behind second causes.—Ibid.

To a lively believer who enjoys continual fellowship with God, every day is a Sabbath, and every meal a sacrament.—Hervey.

God's comforts are no dreams. He would not put his seal on blank paper, nor deceive his afflicted ones that trust in him.—Rutherford.

God who enables sinners to thirst after grace, will surely give them the grace they thirst after.—Arrowsmith.

A soul may truly go to Christ, though with trembling heart; and may truly receive Christ, though with a trembling hand.—Pike and Hayward.

I have read of a great commander, who being extremely tortured with thirst, sold himself and all his army into the enemy's hands for a draught of cold water, which when he had drank he said, "O quantum ob quantulum!" i. e. How little is that for

which I have parted with so much!—Arrowsmith.

Time was when Satan showed our Saviour all the kingdoms of this world and the glory of them. Oh, Christian! if ever the world appear to thee temptingly glorious, suspect it for one of Satan's discoveries.—Arrowsmith.

Wealth is an accessory good, but no necessary blessing! A Christian may be completely happy without it.—Ibid.

Of a small handful of outward things I am ready to say, It is enough; but that which I long passionately for is a heart full of God in Christ.—Arrowsmith.

Other books may render men learned unto ostentation; but the Bible only can make them really wise unto salvation.—Arrowsmith.

Nature can afford no balsam fit for the cure of souls. Healing from duties and not from Christ is the most desperate disease.—Wilcox.

Welcome the Cross of Christ, and bear it triumphantly; but see it is indeed Christ's Cross, not thy own.—Ibid.

The work of men, without the blood of sprinkling, will be but as a withered leaf, amidst the inextinguishable burning.—Hervey.

As the setting sun appears of greater magnitude, and his beams of richer gold than when he is in his meridian, so a dying believer is usually richer in experience, stronger in grace, and brighter in his evidence for heaven than a living one.—Anon.

From the Boston Telegraph.

UNIVERSALISM.

MR. EDITOR, SIR.—It seems to be the opinion of some, who say they believe the Scripture to be a revelation from God, that the only punishment which God inflicts upon account of sin, is in this life; and that all mankind will go to heaven when they die.

Accordingly it is presumed they would say that whether we sin or not—sin atrociously or not—die in our sins or not—believers in the doctrine of universal salvation or opponents of that doctrine—they shall go to heaven when they die, and be forever with the Lord.

If this statement be correct, permit an inquirer after truth, to ask the following questions:

1. Did Christ and his Apostles undergo all the trials, afflictions, and persecutions which the New Testament informs us they did undergo, merely to inform mankind, that, if they sinned, they would endure certain afflictions in this life; but nevertheless that they should all go to heaven at death?

2. Is there the least probability in the supposition, that Christ and his Apostles would have been persecuted, as they were, had they preached thus—If you sin, you must be punished;—that is, you will meet with affliction in this life;—but sin or not, you will all go to heaven when you die.

3. Why do those who believe this doctrine, endeavour to make converts to their own system—when, if that system is true, their opponents are going to heaven, as well, and as soon, as they themselves?

4. Is it really a matter of fact, that those who adhere to that system, possess more comfort in the present life, than their opponents?—or do their writings bear evidence of a greater spirit of love to their adversaries?—or does their conduct evidence more of practical, scriptural godliness?

5. Why does the scripture make an evident distinction, with respect to a future state, betwixt the righteous and the wicked;—if the righteous and the wicked are going equally to heaven at death?

Prov. xiv. 32. The wicked is driven away in his wickedness, but the righteous hath hope in his death.

Phil. iii. 19. Whose end is destruction. Rom. vi. 21. The end of those things is death.

Rom. vi. 22. The end everlasting life. Heb. iv. 9. There remaineth therefore a rest to the people of God.

Heb. v. 9. He became the author of eternal salvation unto all them that obey him.

6. If Christ and his Apostles intended to teach that all mankind are going to Heaven when they die,—did they not oftentimes express themselves in a very strange manner, and (according to the natural meaning of words,) in direct contradiction to the doctrine which they designed to inculcate?

Matt. xiii. 40, 41, 42. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of Man shall send

forth his angels, and they shall gather out of his kingdom, all things that offend, and them which do iniquity—and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth. See, to the same purpose, verses 49 and 50.

Matt. xii. 32. It shall not be forgiven him, neither in this world neither in the world to come.

Mark iii. 29. Hath never forgiveness, but is in danger of eternal damnation.

Luke xii. 10. It shall not be forgiven.

2 Thess. i. 9. Who shall be punished with everlasting destruction.

James ii. 13. He shall have judgment without mercy, that hath showed no mercy.

Luke xiii. 27. But he shall say, I tell you I know you not, whence ye are; depart from me, all ye workers of iniquity.

7. Even supposing that by far the greater part of mankind will be finally saved, and granting that nothing less can be a proper accomplishment of the passages of scripture so often cited to prove universal salvation,—are we not nevertheless to except those whom the scripture hath plainly excepted; and must not this be done, unless we suppose one part of scripture contradictory to another?

Now those are excepted who die in their sins.

John viii. 12. and shall die in your sins: whither I go ye cannot come.

Those are excepted who cannot be renewed to repentance.

Heb. vi. 4, 6. For it is impossible—to renew them again unto repentance.

8. If the reasonings of Universalists are conclusive against a state of punishment after death, may not the same or a similar mode of reasoning be conclusive against a state of salvation after death?—and thus lead us to adopt the old antisciptural tenet of the Sadducees, that there is no future state either of rewards or punishments?

BOWDOINHAM (Me.) BAPTIST ASSOCIATION.

After mentioning, that, in consequence of the low state of religion among them, the Association in 1821 appointed a day of Fasting and Prayer, the Letter of Correspondence, adopted in September last, remarks:

But for the trial of our faith, or for other wise purposes, God was pleased to withhold the showers of Grace from this section of his vineyard till after the meeting of the Association in 1822, at which time another day was appointed for Fasting and Prayer, for the special influence of the Holy Spirit on saints and sinners around us. Soon after the observance of that Fast, a glorious work of Grace commenced in Bloomfield and Guilford; and, as appeared by their letter to the Association in 1823, there were added, by baptism, to the former church, forty two, and to the latter twenty-nine.

We again appointed a special Fast; and behold the set time to favour Zion came.

The Lord heard Ephraim bemoaning himself and his tender compassion was excited. He heard the voice of our supplications and has sent a gracious answer of peace. In no former year, perhaps, have there been enjoyed so many and such powerful Revivals of Religion within the bounds of this Association as during the year past.—And we feel it a duty, which we owe to God and to our brethren, to acknowledge, with unfeigned humility, gratitude, and holy joy, the exhibition of the great goodness of our heavenly Father to this portion of his heritage.

In Sidney, Redfield, Winthrop, Hallowell, Bowdoin, Lisbon, Livermore and Jay, the good work of grace has been truly powerful and glorious. Back-sliders have been reclaimed, saints refreshed, and many sinners hopefully converted to God. And on several other churches belonging to this body a few mercy drops have fallen, which we fondly hope and fervently pray, may prove the commencement of an abundant shower of grace.

The whole number added by baptism to the several churches within the bounds of this Association, during the past year, is four hundred and fifty-eight; fourteen have been restored; one hundred and thirty-one received by letter; one hundred and forty-one dismissed: forty-nine excluded, and twenty-two died, making the net increase three hundred and seventy-five; whole number belonging to the body two thousand eight hundred and ninety-four. One church has been formed within the limits of the Association, the past year, and admitted into our number the present session.

The lives of professors are books, which the most ignorant and depraved can read and understand!

INTERESTING FACTS.

Related by a Teacher, at the Sunday School Monthly Concert in Philadelphia, on the second Monday evening in October.

He remarked that, of all the evangelical ministers in Great Britain, two-thirds had become pious in Sabbath schools, and that "nineteen-twentieths of the missionaries who have gone forth from thence, have been those whose piety had been ripened in the labours of the Sunday schools, or those there taught whose early acquaintance with the Scriptures had been impressed upon their infant minds, with that winning patience and love, which in maturer years it has been the joy of their souls to cultivate and practice."

In the city of New York, more than one thousand teachers and learners have been received into the church in the course of seven years. In December 1821, a report of the five schools of St. George's church stated that one hundred teachers and learners had been added to the church in the three preceding years. The same report remarks: "But the most triumphant record of Sunday school annals is the heart-cheering fact that in 53 schools, no less than 501 teachers and learners have been brought to a saving knowledge of the truth, as it is in Jesus; made a public profession of their faith, and been added to the churches—a success that will bear comparison with the most successful efforts of any missionary labors yet recorded." The number of schools at that time was 87, containing 1004 teachers, and 7135 scholars, only the above 53 had any records of these interesting facts: from these data we may venture to assert, that deducting two-thirds from the total of teachers, (being the usual average of those who are pious,) one fifth of the whole had been received into the bosom of the church, or in the ratio of two out of every class for the short period of five years. This subject is vast—it is worthy of investigation; it invites the solemn, the earnest enquiry of all Christians, of every minister of the Gospel. If these facts are so, let those who love the Lord Jesus in sincerity, appeal to their own hearts, and say, what shall be done for Sunday Schools?

A superintendent of one of the schools in New York reports that "24 of the school and 23 teachers have been added to the church to which it is attached. Of another school it is stated that 30 (the whole number of learners) have become pious, and are now connected with the church. In a revival that took place in 1822, the great part of the subjects of it, were from the Sunday schools. In one instance 98 out of a hundred, and in another 27 out of 35 of the candidates for communion, were, or had been, Sunday scholars."

American S. S. Mag.

METHODIST CONFERENCE.

We have received the Minutes of the Eighty-first Annual Conference of the Wesleyan Methodists, which was begun in Leeds, England, on Wednesday, July 28, 1824: from which we select the following items of intelligence.—*Meth. Mag.*

The deaths of sixteen are recorded; namely, eleven in Great-Britain, three in Ireland, and two in the Foreign Missionary Stations.

Number of members now in Great-Britain, 226,839
Ditto in Ireland, 22,047
Ditto in Foreign Stations, 32,540

Total number under the care of the British and Irish Conferences, 281,526

Number of preachers in Great-Britain, Ireland, and in Foreign Stations:—

In Great-Britain.
Regular preachers, 707
Supernumerary and Superannuated, 70
—777

In Ireland.
Regular Preachers in the circuits, 80
Missionaries many of whom use the Irish language, 21

Supernumerary and superannuated, 35
In Foreign Stations.
Regular preachers and Ass't. Missionaries, 147

Supernumerary and superannuated, 2
—149

1062

Total number of preachers and people, 282,584

Singular Mistake. The following curious occurrence happened a few days ago in New York: A gentleman from the country stopped at a barber's shop to have his hair cut and to be shaved. Having taken off his coat, he laid it on a chair. Immediately after, another gentleman, also from the country, entered to be shaved; and he likewise took off his coat and laid it down. The last person was shaved and departed. When the former had done, and went to get his coat, it was gone: he immediately exclaimed that he was a ruined man, as he had eight or nine hundred dollars in his coat pocket. The apprentices and journeymen were dispatched in all directions to find the other gentleman; but to no purpose. At length the barber proposed examining the pockets of the remaining coat, when in one of them was found a pocket book containing from fourteen to fifteen hundred dollars.

About an hour after, the proprietor discovering the mistake, came back in a state of perspiration, when an exchange took place to the satisfaction of all parties. The first shaved gentleman had gone from the North River as far as Catherine market, before he discovered his loss.
N. Y. Post.

CHRISTIAN SECRETARY.

HARTFORD, TUESDAY, NOVEMBER 16, 1824.

There is no station in this life exempt from its peculiar trials, and no one can fully enter into the feelings of his neighbour, unless he is placed in precisely his situation. We are led to these reflections from an anxiety to give satisfaction to our numerous patrons, in reference to the matter with which our columns are filled. Men's tastes differ as much as their countenances; some are most pleased with detailed accounts of Revivals of Religion; others are gratified with a more general view of the progress of light and truth in the world. Some are peculiarly pleased with well written essays on the peculiar doctrines of the Gospel; others are better pleased with scientific discussions—while others are gratified with polemic theology. To present an intellectual repast to this variety of tastes, is no very easy task. It has been our object to embrace as far as possible all these various topics in our former numbers, and in such proportion as would be most useful; but our main design has been to trace the progress of the Church of Christ in all her various departments, and in all her dispersions.

To follow the Missionaries of the Cross, to the eastern continent; to hear them converse with the benighted Hindoos, Burmese, and Chinese; the degraded African; the inhabitants of the Islands of the sea, and the less tractable Esquimaux of our own continent; and with the Missionaries to penetrate our western forests, and hear their instructions to the worshippers of the Great Spirit, while they point all to the "Redeemer's blood, and say, behold the way to God;" and to tell of the trials, the trials, and the successes of the servants of the Lord Jesus.

And connected with this we have endeavoured to trace the progress of light and truth in our own, and other countries which are enlightened with the glorious gospel of Christ. How far our objects have been accomplished, our patrons will decide.

We shall be pleased with any friendly hints on this subject, which may be offered by our subscribers.

We take the liberty of saying, we have some things to regret, and one which we deem not the least important is, that among so many men of talents and piety, who give us their support, so few have found it convenient to favor us with original communications to enrich our columns. We hope in this particular our regrets will be lessened in future by a removal of the cause.

It no longer remains a doubt whether the present simultaneous movement of the church of God in spreading abroad the knowledge of salvation by the Gospel of Christ, has the sanction of the great head of the Church.—Jesus Christ has been pleased to impress on these exertions the broad seal of Heaven.—The Holy Spirit has descended in his reviving, justifying, and sanctifying influences, and the Church of Jesus is now established in those lands where before the prince of this world held unlimited dominion.

We trust the mighty impulse given to the Christian Church will continue its influence with increasing energy, until this fallen world shall become regenerated; and the kingdom of God shall come, and his will be done universally, and as perfectly on earth as it is done in heaven.

Who would not desire to aid in this holy work? And who is so impious and unwise as to withstand God? When we look at the small rivulet winding its solitary way along the grassy meadow, or falling from the mountain steep, but little importance would seem to attach to this stream, so small and so obscure; but when we reflect that this rivulet constitutes an essential part of that system by which the mighty river is formed, and supplied, and by which the world of waters is replenished, we there discover the great importance of that stream, as it stands connected with its community of auxiliaries, and the mighty ocean into whose expanded bosom they unitedly pour their treasures.

If we apply this emblem to the subject before us, we shall discover that every prayer of faith offered up by the disciple of Christ, however obscure may be his situation; and every exertion which the people of God may make, and every mite cast into the treasury of the Lord, has an important bearing upon the present and future happiness of man, and will be openly acknowledged in the great and solemn day of accounts. Let none then, however obscure, say they can contribute nothing to the general stock of exertion, but remember the words of the Saviour, "even a cup of cold water given to a disciple in the name of a disciple, shall not lose its reward."

God in mercy to our ruined world, has ordained that the waters of the sanctuary shall continue to flow, until the River, the streams whereof make glad the city of God, shall re-

plenish the whole habitable earth, and his kingdom come, and his will be done, on earth as it is done in heaven. And he has graciously promised that his rich, spiritual, and eternal blessings shall flow to those who are found faithful co-workers with him.

On Wednesday the 10th inst. the delegates of six Associations met at the First Baptist Meeting house in Boston, and organised the Baptist Convention of Massachusetts. We shall give particulars next week.

COLOMBIA.

The latest accounts from Caraccas, dated Sept. 29, state, that the Congress of Columbia have passed a law, abolishing the State patronage to the Catholic Church, and rendering the subject of religion free and unshackled; on which the Columbian, very judiciously remarks, that "experience will prove that the Congress has never before passed a law so important, one which involves so immediately in its consequences the welfare and even the durability of the state."

John Q. Adams will no doubt have the undivided support of New-England; yet we consider his election quite problematical. A short time will determine the question.

NOTICE TO CORRESPONDENTS.

Subscriber has been on hand sometime.—His subject is rather of a delicate nature; and although we conceive his strictures in general just, yet we fear their publication would wound feelings, and perhaps produce a greater evil than the one which he so justly attempts to correct. We hope our respected correspondents will affix plain signatures to their communications, and thereby avoid the evil complained of.

Subscriber will please let us hear from him again soon.

UNPLEASANT INTELLIGENCE FROM BURMAH.

We publish the following account as we find it, in the New York Daily Advertiser.—Our apprehensions have been excited, for the exposed situation of our dear missionary friends in Burmah, since the receipt of the first news of the declaration of war, against that country, by the British Government.—We have feared lest the similarity of language, appearance, and religion, should induce the Burmahs to identify our American Missionaries with their enemies the British. We ardently hope our apprehensions will not be realized. The situation of our brethren Judson, Price, Hough, and Wade, with their dear companions, must be perilous indeed. What heart, but must feel on their account, situated as they are in that land of darkness, cruelty, and blood. Our hopes were that, seeing the approaching storm, all the mission family would repair to Ava, and place themselves under the immediate protection of the Emperor, but from the following account it would appear that some remained at Rangoon, when the British took possession of that city. We doubt not however, the sound judgment of the missionaries: being on the ground they were the best qualified to judge of the most judicious course to be pursued.

The little church of native converts, have no doubt suffered much. We hope to be favoured with further particulars soon. In the meantime, let the friends of Christ in America, imitate the conduct of the church at Jerusalem, when Peter was shut up in prison.—We read that on that occasion, "prayer was made without ceasing, of the church unto God for him," and the angel of the Lord delivered him out of the hand of Herod. It was a good remark of a good man, that "prayer moves the hand that moves the universe." Let our hope be in the Lord, and our expectation from him alone. "He ruleth the raging of the sea; when the waters thereof are troubled, He stilleth them."

PHILADELPHIA, NOV. 9.

The supercargo of the ship Factor, 107 days from Calcutta, has arrived in this city. He brings the following information. The Burmese war was still raging with no prospect of its early termination. The British army had been drawn from Chittagong, for the purpose of a general junction of forces in Rangoon, which they succeeded in capturing. Rangoon is the principal port of the Birman empire, has from 30 to 40,000 inhabitants, and contains some Christian missions; among them, one of the American Baptist Society. The Birman taking advantage of the withdrawal of the British forces, had approached Chittagong, with an army of upwards of 50,000 men, but hearing of the fall of Rangoon, retired towards Ava. The British army rescued many of the missionaries, who had been ordered to execution by the Birman commanders. The publication of the official accounts of the war had been suspended at Calcutta.

FOR THE CHRISTIAN SECRETARY.

Do we then make void the Law through faith? God forbid; yea we establish the Law. Rom. iii. 31.

To observe and pursue the straight and narrow path of truth, between the Antinomian and Arminian errors, ought to be the desire of every one, who names the name of Christ; lest on the one hand, we be led by the adversary of souls, to use the liberty which we have in Christ Jesus, as an occasion to the flesh, to fulfil the lusts thereof, or on the other hand, we be tempted to "seek the living among the dead," or depend on that foundation for life, which only leads the soul into bondage; for saith the Apostle, Gal. iii. 21.

"If there had been a law given, which could have given life, verily righteousness should have been by the law."

To lead his brethren to a right understanding of the system of grace, as revealed in the Gospel of Jesus Christ, and to correct the errors they had imbibed on this subject, appears evidently to have been a leading object with the Apostle, in his letters to the Romans and Galatians.

Hence we find him declaring that, "by the deeds of the law no flesh living can be justified;" and the reason why justification cannot be obtained, by the deeds of the law, is obvious, if we consider that we are fallen, and depraved, and that the affections of our souls are averse to God. Having offended against the spiritual and holy law of our Creator, in one point, we are liable to the penalty due for transgression, and no subsequent acts of ours, can make amends for previous transgressions. Hence the necessity of a mediator and a propitiatory sacrifice in our behalf, in order that we may be justified in the sight of a Being of infinite holiness.

This mediator and sacrifice is presented to us in the Gospel of Christ, and in order to our receiving saving benefit, from this plan of grace, the Gospel requires repentance and faith, as the indispensable qualification.

This repentance is the fruit of the holy spirit in the soul, it is a godly sorrow for sin, and supposes a hatred of sin, and a determination to avoid it, as the most deadly foe to the honor of God, and the happiness of man. This repentance is accompanied with faith in the veracity of God, and this faith discovers the law which condemns the transgressor to be holy, just and good, and heartily approves the law, and the character of the lawgiver, as being both, infinitely righteous; for this faith also discovers the character of God, to be infinitely excellent, and all the law requires, is, that man, as a moral agent, should love supremely, that which is supremely good.

This faith also discovers the perfect adaptation of the mediation and propitiation of the Lord Jesus Christ, to the sinner's necessities, and he embraces him as the end of the law for righteousness to his soul, and thus embracing him, he is "justified freely by his grace, through the redemption that is in Christ Jesus," and "being justified by faith he has peace with God through the Lord Jesus Christ." "For what the law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the spirit." Rom. viii. 3, 4.

And will any one deny, that the moral law is a rule of life to believers, when Jesus the mediator, the beloved Son of God, has been manifested in our natures, to do honour to that eternal rule of right in our behalf? hear his language, "Lo, I come to do thy will O God, yea thy law is within my heart," and does he not say by the mouth of this prophet Jeremiah, xxxi. 33. "But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."

And does not an inspired Apostle quote the same language, in his epistle to the Hebrews, viii. 10, as descriptive of the character of true believers in Christ.—Was it not the great object of the Saviour, in his mission to our fallen world, in the character of a mediator, to manifest the justice, the purity, and the holiness, of God's law, and to open a way by which sinners of mankind might again be restored to the moral image of God, by having his law written in their hearts, in order that they might be enabled to conform to its holy requirements?

And does that faith for which our Apostle pleads, which embraces with all the soul, a Saviour who died and rose again to establish the law, and to write it in the hearts of his people, make that same law void? well might the Apostle subjoin, God forbid; "yea we establish the law" by the exercise of such a faith.

That faith which embraces a crucified

Saviour, making his soul an offering for sin, is a concomitant with love, and the believing heart is constrained to say with the Psalmist, "O, how love I thy law, it is my meditation day and night, sweeter than the honey and the honey comb," and does such a soul make void the law, through such faith as this? God forbid, yea he establishes the law, and approves it both as to its precept and penalty, and takes it for his rule of life in the most spiritual and evangelic sense.

For until now he did not possess the principle from which holy obedience to the law proceeds, but now having the love of God shed abroad in his heart, he is prepared to honour his law.

But if the question be asked, is the believer under the curse of the law? The Apostle has answered in the negative, Gal. iii. 13. "Christ hath redeemed us from the curse of the law, having been made a curse for us," and Rom. viii. 1. "For there is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the spirit. Holiness of heart and life are the effect of the renewing and sanctifying influence of the divine spirit, and when these fruits of the spirit do not in some good degree abound, the soul is barren and unfruitful, and has great reason to be alarmed lest it may be found at last that he had no part or lot in the matter.

If we have the witness of the Spirit of God with our spirits, that we are his, we may take the consolation which the gospel offers to penitent souls, but if not we are blind and cannot see afar off, and are in imminent danger of falling under the tremendous curse of God's violated law.—The doctrine of justification through faith in Christ, does not lead to licentiousness, but he that hath this hope in him, purifies himself even as He is pure.

And herein, it is conceived, lies the distinction between the doctrine of salvation by grace, as revealed in the sacred scriptures, and those doctrines which are taught by men, "who hold the truth in unrighteousness." The Apostle declared that he was "not ashamed of the Gospel of Christ, because it was the power of God unto salvation, to all who believe." True believers then, or those who exercise that faith which approves and establishes the law, in all its spirituality, and who zealously strive to regulate their lives, by its holy and immutable precepts, are the only persons who will find the Gospel the power of God to their salvation; all others will fall under its curse. For unless the law is received in the heart, written by the finger of God, not in tables of stone, but in the fleshy tables of the heart, there cannot be any "fruit unto holiness, and the end cannot be everlasting life." The moral law then, is a rule of life to believers, it being written in the heart, agreeable to the new covenant promise; but the obedience of believers to this law, is not the matter of their justification before God, because their obedience is after all very defective.

Hence the believer's dependence is placed wholly on Jesus Christ, whose perfect mediation is his only reliance for eternal life.

FULLER.

FOR THE CHRISTIAN SECRETARY.

Reflections on the present condition of our Missionary brethren in Burmah.

In hours of affliction, all men are desirous of the sympathies of their fellow creatures; even an expression of sympathy from one whom we may have previously neglected, or with whom we may not have been particularly acquainted, operates like a balm to heal a wounded heart. The experience of all the world would prove that, in the interest which others feel in our calamities, we are better enabled to bear the shocks, and endure the reverse to which the Providence of God calls us. The grateful emotions arising from sympathy, increase as it is offered by those whom we recognize as friends, and every one has experienced the solace which it affords, when expressed by a bosom companion, or him who knows the secrets of our soul.

Under such impressions, all good men must have been prepared to act in concert with those pious souls, who suggested

special prayer in the monthly meetings of Christians, for the Missionaries in Burmah, after the recent unfavourable intelligence from that country.

How much more are our christian sympathies called forth by the melancholy forebodings which crowd upon our mind, from the intelligence last received from that country! Who are the victims of caprice and tyranny? Are our dear brothers and sisters Hough and Wade no more? or are some of the Burman lambs slaughtered, that the bloody seal might be affixed to their profession of allegiance, to the "only true God," our Saviour Jesus Christ? are any sacrificed to vindictive cruelty? or are any in danger from the storm of war? every situation in which we may imagine our brethren, calls loud, very loud for the sympathies and prayers of the children of God. These have been sacredly pledged to them, they expect them. The pledge is given them as human support, and on it they rely, and have a right to rely. They feel that their prayers are seconded by their brethren, and having often realized the efficacy of prayer, they are indifferent to the brandished sword, and cease to shudder at the command to die.

But are christians indifferent to their sufferings? are they to bear the intolerable load alone? must they breast the tempest of despotism alone? are they even to suppose it possible, that no supplicating breath ascends to heaven for their support, but their own? Ah! how appalling the thought! how insupportable the idea! how much more intolerable their sufferings, when recollecting the ungrateful return of those whose most affectionate sympathies, and ardent prayers, are but a small acknowledgment of their exalted labours.

It is pleasing to witness the increasing attention to the monthly concert of prayer, as well as the particular remembrance of our missionary friends; but under the peculiar circumstances of the Burman Mission, would it not be well not only to remember the trying situation of our brethren in the monthly meeting, but also in our public worship on the Sabbath, and in special meetings of the churches immediately?

H. * * *

For the Christian Secretary.

That the preservation of morals in each branch of society, is essential to the general good of the community, will be admitted by all people of reflection; and that evil examples will have an influence according to the wealth, rank, or talents of those who set them, will as readily be allowed. As therefore, many individuals wait to be led, before they will give their support to any object of a public nature, whether designed for benefit or amusement: it becomes those whose rank or situation in life gives them an influence, to be very cautious of using it to promote objects of negative usefulness or positive injury to society.

That a Circus serves any more valuable or useful purpose, than to gratify an idle curiosity, is somewhat doubtful; but that it serves, like theatrical exhibitions, to withdraw the attention of youth, from their most useful pursuits; furnishes opportunity to dissipate much valuable time, and takes no small sum of money from poor as well as rich, is very easily demonstrated. To parents especially, this is a subject of importance. When they consider the effect of example upon the youthful mind, let them hesitate before they lead the way in indulging a taste for novelty, or in gratifying that vain curiosity which often fills the mind, to the exclusion of every useful thought. A person who reflects upon the consequences of initiating children into the school of dissipation, under the tutorage of people of rank, could not have been very well pleased to hear, that the first exhibition of the Circus in this city, was Graced by a number of Ladies and a respectable company.

Whether or not the company would bear the stamp of high respectability on the score of morals is not my object to determine: My design here is, to admonish those parents and guardians, who are, at least, convinced of the inutility of such exhibitions: to preserve a careful watch over the best interests of those who are

committed to their care. How many hours may be ill spent—how much property may be wasted, in consequence of acquiring a relish for the useless sports of the Circus, cannot be calculated beforehand. If we would be secure from evil, we must avoid temptation. To "shun the very appearance of evil," is a divine injunction, and we hope it may not be forgotten by parents, either with respect to their example, or to the authority they have over their children. The wisdom of our rulers, has provided a law against the exhibitions we refer to,* but if the proper authority do not interfere, it is hoped the good sense of our citizens, will so discourage the undertaking as to do away the evil.

CENSOR.

* See revised statutes, T. 22 sec. 87 and 88.

General Intelligence.

Interesting news from Peru.—We have perused a letter from Porto Cabello, dated the 18th of last month, (October) from which we extract the following paragraph. "We yesterday received news from Peru.—Bolívar and Canterac have met and had a general action, in which the latter was killed and his army routed. Bolívar had 15,000 men, and lost 6000 in killed and wounded. He has possession of Lima and Callao—he drives all before him.—Philad. Gaz.

SPAIN.

Misery is said to be at its height in the capital of this country—money more scarce and more in demand by the government—the salaries of all the public officers &c. four months in arrear. The rectors of all the Spanish universities have received orders to suspend their instructions for the present, to give the youth time to forget their constitutional impressions. It is asserted in private letters from Madrid, that Ferdinand declared to his Council on the 17th September, his fixed resolution never to acknowledge any portion of the loans made to the Cortes.

PORTUGAL.

A subscription has been opened under sanction of the King, for the relief of the distressed Portuguese refugees from Brazil.

A letter from Smyrna of the 28th says, that the Turks have broken up their camp at Scala Nuova, and that 3000 Asiatic troops have returned to Smyrna.

THE PACHA OF EGYPT.

The character of Mahomed Ali, the present Pacha of Egypt comprehends qualities as astonishing as those of Napoleon Bonaparte. He is a perfect despot, but he turns all his tremendous agency to the improvement of his Pachaic.—The bar which lately obstructed the mouth of the Nile, near Rossetta, and rendered the Navigation to Alexandria impracticable in boisterous seasons, claimed the attention of the Pacha, and he projected a canal from Fourah to Alexandria. The labourers of Lower Egypt were summoned, to each of whom a particular portion of labour were allotted. The length of this canal is 48 miles: the breadth is ninety—the depth is from fifteen to eighteen feet. Two hundred and fifty thousand men were marched down under their respective leaders, to be employed in the excavation of this work—it was completed in six weeks, and they were paid on the spot and marched back to their homes.—The Pacha next turned his attention to the growth of the cotton plant. He sowed the seed of the Brazilian cotton, and in 1822 a crop was picked amounting to 25, 200 bags of two hundred weight each; of these 250 were shipped for England, and sold at from eleven to thirteen pence per pound. The cotton is said to be equal to that of the United States, neither subjected to the frosts or blights. But there is one thing to be taken into the scale on our side of the question—a bale of cotton from an infected district, communicates the plague, which in a population so dense as that of England, will be a rather dangerous article of merchandize.—Balt. American.

A society of coloured people has been formed in Cincinnati for the purpose of ascertaining correct intelligence of the nature of the soil and the climate of St. Domingo, and in fine every species of information connected with the great question that now occupies so large a portion of public attention. An intelligent agent is to be sent out to Hayti at the expense of this body, to obtain the required intelligence, and to make report early in the Spring. If this report proves favourable, the Society pledge themselves to do all in their power to facilitate the emigration of such coloured persons as may be desirous of removing to Hayti. They call themselves "The Cincinnati Haytian Union."—Balt. American.

STATISTICAL VIEW OF THE UNITED STATES.

A view of the present resources and condition of the United States is here presented, which must be interesting to every person on account of the unprecedented accumulation of her wealth and population. The American Government exercises dominion over a country more extensive, and one that will support more inhabitants than any other nation upon earth. The sun is four hours in its passage

from the time it first shines upon the Eastern shores of Maine until it strikes the waters of the Pacific: it is about four months in passing through the degrees of latitude of the United States, in her northern and southern declination, embracing six varieties of climate. The United States contain twelve hundred million acres of land, of which we may calculate that one fifteenth part of it is cultivated. Estimating then the improved land at ten dollars per acre, reckoning it at eighty million acres, it amounts to eight hundred million dollars; and the unimproved land at three dollars per acre will amount to the sum of three thousand three hundred and sixty million dollars, which makes in the whole for the landed wealth four thousand one hundred and sixty million dollars. The live stock, consisting of cattle, horses, sheep and hogs, will, calculating the cattle at one hundred and twenty million dollars, the horses at one hundred million, and the sheep and hogs at eighty million more, produce an aggregate of three hundred million dollars: two million of buildings, make, at four hundred dollars each, eight hundred million dollars. The whole of the exports of the United States are seventy-four million—of the imports seventy-seven million—tonnage, in foreign and coasting trade, one million two hundred thousand dollars. The commerce of the United States is extended over the whole world; from the barren coast of Labrador to New-Holland, the South Sea Islands, China, India, the continents of Africa and Europe—from the northwest region of America, to the isles in the Pacific, Cape Horn, and the West-Indies.

The capital invested in banks, insurances, government stock, manufactures, roads, canals, and loans, exceed eight hundred millions of dollars; that invested in foreign and domestic trade, five hundred millions, which, with the former eight hundred millions, together with slaves, furniture, and implements of husbandry, will equal the sum of two hundred millions. The produce of agriculture, manufactures, commerce, professional business, labour, and revenue, makes five hundred million; and in the whole amount of national wealth, eight thousand seven hundred and sixty millions of dollars.

The population of the United States is now twelve millions, which with the ratio of increase for the past, will double in twenty three years. In 1843, the population will be twenty millions. In 1867, thirty-six millions. In 1890, seventy-two millions. There is now to every hundred acres of land, one person; and when the population amounts to seventy-two millions, there will be twelve souls to every hundred, which will be just equal to the population of Massachusetts.—Vt. Aurora.

Canal Across America.—A New Orleans paper advocates with great zeal the formation of the long projected Canal between the Atlantic and Pacific—and says the rivers Chirambira and Atrato approach within four miles of each other—the intermediate ground being a dead level, and sometimes overflowed from each river.

Remarkable Preservation.—A late Niagara Sentinel mentions that a stage, in crossing "deep hollow," near Rochester, was overturned on the night, on the brink of a precipice, and although the descent was from thirty to forty feet, no one was seriously injured. The Editor of the Chronicle has been furnished with an extract from a letter by one of the passengers, giving the particulars of this extraordinary escape.

We left Rochester in the stage at 3 A. M. perfectly dark—no lamps,—and ten passengers, myself the only female. We had proceeded little more than a mile and a half from the village, when the driver lost his direction, and while crossing a causeway, made over a gulf about seventy feet deep, we were precipitated down a precipice of thirty feet—the stage rolling over and over like a log. It first struck a slight railing that had been placed as a guard—the top was broken through, and we went over again and again till we rested on a small level where a stone breast work a foot or two in height had been made. That corner of the stage in which I sat stuck into the earth, and the whole weight of its contents came on me. The unutterable horror of the moment you cannot conceive. I expected to die in an instant, from the awful, the amazing pressure. It was as dark as it ever was, and it rained violently. Each thought the others dead, and it was not till the persons above began to move, that a word was uttered. In releasing themselves two or three stepped upon me, and one climbed out by resting his foot upon my head. All but myself at last were extricated, and I from the shock, had lost the power of moving; besides, the sand and earth poured in upon me so that I could not lift a foot. I heard my husband calling my name in agony, and some crying out, "where is the lady," and others replying she is dead. For a few moments I lay buried in the wreck, unable to speak or move.

At last a man found, in the darkness, where I lay and lifted me out by main strength. But we were now in an awful uncertainty respecting our situation, and what would be our fate; for we supposed,

when we turned over, that we were going off the bank of the Genessee, which was in fact only a few rods from us—and the precipice of that is at least 150 feet.—When we rested, it was just on the brink of another descent of nearly 40 feet, at the bottom of which was a stream, with rocks and bodies of trees; we afterwards saw the place by daylight and therefore know. Had we gone over the little breast work, our death had been inevitable. As it was, our preservation is justly considered a miracle.

We remained in this condition nearly an hour, not daring to move at all, lest we should plunge we knew not where. At last a light was brought and we walked through the mire a quarter of a mile, to a house, where we waited till day. We then took seats in another stage, and rode to Lewiston, a distance of 80 miles! All the passengers were somewhat injured, but none so much as to be unable to travel. Not a bone was broken except the poor horses ribs. Our preservation was beyond all human calculation. God had mercy on us—no other reason can be assigned why we were not killed on the spot.

Extract of a letter from a gentleman in Paris to his friend in New York dated Sept. 10th.

"Should you send any newspapers or publications relative to our friend the General, direct to Mr. —, with request to send by private hand or diligence; don't put my name, or Paris, on the subscription. The Censure would not, and has not, allowed the general's arrival to be mentioned in the newspapers, but by and by when we get matter enough, the whole of your doings will be given in a pamphlet."

Washington, October 24.—Commodore David Porter, commandant of the Naval forces, of the United States in the West Indies and on the Coast of Africa, leaves town this morning, to repair to Thompson's Island. He goes out again in the corvette John Adams, now lying in the Delaware, and will proceed with so much despatch that he expects to be at sea by the day after to-morrow.

MARRIED.

In this city, by the Rev. Mr. Mason, Mr. Francis Barker, Printer, of Utica, to Mrs. Lucy Smith.

DIED.

In this city, Dr. Isaac Bull, 84, Mrs. Mary Sweetland, 18, wife of Mr. George Sweetland, and daughter of Mr. Zerod Eaton; Miss Susan Flagg, aged 81; Mr. John Sheldon. In this town, on the 31st ult. Mrs. Mary McLean, 38, wife of Mr. James McLean. At Wethersfield, Mrs. Abigail Wells, wife of Deac. James Wells, 85.

ADVERTISEMENTS.

CHURCH HISTORY.

Just received and for sale by the subscriber, JONES' CHURCH HISTORY, (Cheap edition.) This work is highly recommended, both in England and America. H. HUNTINGTON, Jr.

NOTICE.

At a Court of Probate holden in Farmington, within and for the District of Farmington, on the 28th day of October, 1824. Present, NOADIAH WOODRUFF, Esq. Judge.

This Court doth direct the Administratrix on the estate of Orrin Merriam, late of Southington, in said District, deceased, to give notice to all persons interested in the adjustment and allowance of the Administration account on said estate, to appear if they see cause, before the Court of Probate, to be held at the Probate Office in said district, on the 22d day of November, A. D. 1824, at 10 o'clock, A. M. to be heard relative to the adjustment and allowance of said Administration account.

Certified from Record. JARED GRISWOLD, Clerk.

40.3wp

NOTICE.

At a Court of Probate holden at Enfield within and for the District of East-Windsor, on the 18th day of Oct. A. D. 1824. PRESENT.

L. T. PEASE, Esquire, Judge.

This Court doth direct the administrators on the Estate of Simon Cady late of East-Windsor in said district deceased, represented to be insolvent, to give notice to all persons interested in the same, to appear (if they see cause) before the Court of Probate, to be holden at the Probate office in said district on the 16th day of November next, at 2 o'clock, P. M. to be heard relative to the appointment of commissioners on said estate, by posting said order of notice on a public sign-post in said East Windsor, and by advertising the same in a newspaper published in Hartford three weeks successively. Certified from record.

L. T. PEASE, Judge.

NOTICE.

At a Court of Probate holden at Hartford, within and for the District of Hartford, on the 9th day of November, A. D. 1824.—Present,

JOHN RUSS, Esq. Judge.

THIS Court doth direct the Executor on the Estate of Timothy Hubbard, late of Windsor, in said District, deceased, represented to be insolvent, to give notice to all persons interested in the same, to appear (if they see cause), before the court of Probate, to be holden at the Probate office, in said District, on the 18th day November, inst. at 10 o'clock A. M. to be heard relative to the appointment of Commissioners on said estate, by posting said order of notice on a public sign post in said town of Windsor, and by advertising the same in a Newspaper published in Hartford.

Certified from Record. JOHN RUSS.

42 1wp

A CARD.

HENRY L. ELLSWORTH, returns his grateful acknowledgments to the citizens, generally, for their active exertions to extinguish a fire in his building, on the 10th inst.; and especially to the gentlemen who aided in removing the children from the school room adjoining the place of danger.

The occupants of Central Row tender their sincere acknowledgments to the citizens of Hartford, for their exertions in extinguishing the fire on the 10th inst.

NOTICE.

We the subscribers appointed Commissioners by the honourable court of Probate, for the District of Farmington, to receive, examine, and adjust the claims of the creditors to the estate of Mr. Joseph Smith, late of said Burlington in said District, deceased, represented insolvent, hereby give notice that we shall attend to the duties of our appointment, at the late dwelling house of the deceased, in said Burlington, on the last Monday of April next, at 9 o'clock in the forenoon, (six months from the date hereof, being allowed for the creditors to said estate, to exhibit their claims.) No accounts will be allowed unless properly attested.

Burlington, Nov. 8th, 1824.

SIMEON HART, JOHN SPENCER, Jr. Commissioners.

FULLER'S WORKS.

Proposals by S. Converse,

For publishing by subscription,

A NEAT AND UNIFORM EDITION OF THE

WORKS OF THE

REV. ANDREW FULLER,

Including several new manuscripts;

With a copious Index of the whole.

IN EIGHT VOLUMES OCTAVO.

THE Works of Andrew Fuller are above praise. They will be read with pleasure and profit, by the present and future generations.

The first volume of this Edition was published in 1820, by the Rev. William Collier of Boston, and the remainder of the publication has been thus long withheld for want of pecuniary means on the part of Mr. C. Arrangements are now made for completing the edition as soon as a work of such magnitude will permit; and the publisher looks with confidence for such patronage as the merits of the work, and of the enterprise deserve.

CONDITIONS.

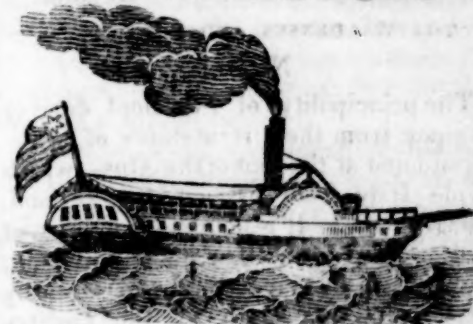
The work will be executed on good type and paper, and delivered to subscribers in Boards at \$13 the set. It will be delivered at different times,—four volumes each time. It is proposed to furnish it in Boards, because a set cannot be uniformly bound in separate parcels. To such, however, as desire it, the whole set will be furnished at once, at \$15. Bound. Each volume will probably comprise from 400 to 500 pages, long primer, scabbarded.

This edition will be published from the edition which is now publishing in England, and nearly completed, under the superintendence of the Rev. Dr. Ryland.

The following clergymen of distinction of different denominations, and in different parts of this country have recommended this work. William Staughton, Thomas Baldwin, S. E. Dwight, B. B. Wisner, Lyman Beecher, Nathaniel W. Taylor, Benjamin M. Hill, Elisha Cushman, Joel Hawes.

Subscriptions for the above work will be received at the office of the Christian Secretary, or at the Bookstore of Mr. Ezekiah Huntington, jun. in this city. It is hoped the public, and the Baptist Churches in particular, will improve this opportunity of procuring this invaluable work.

THE STEAM-BOAT



OLIVER ELLSWORTH Will in future leave Hartford at 11 A. M. on Wednesdays and Saturdays, instead of 1 P. M. as heretofore.

Hartford, Sept. 10, 1824. 33

N. B. The line from the OLIVER ELLSWORTH to New-London and Norwich, will be continued as heretofore Hartford, Aug 2. 92tf

ÆTNA

INSURANCE COMPANY,

WILL receive proposals for Insurance against loss or damage by fire, every day in the week (except Sunday) at their office in Morgan's Exchange Coffee-House, State Street, in Hartford, Connecticut.

DANIEL ST. JOHN, Esq. of said Hartford, is appointed Surveyor. His acts in that capacity will be recognized as the acts of the Company.

THOMAS K. BRACE, President.

ISAAC PERKINS, Secretary.

American Baptist Magazine.

The subscribers for the above named publication are hereby notified, that the agency, after the close of the present year, will be conducted by Mr. Ezekiah Huntington, jun. bookseller, of this city. The work will be published once a month, at twelve and a half cents a number. The usual discount will be made to those who take them by the dozen, or by the half hundred.

E. CUSHMAN.

H. HUNTINGTON, Jr.

BOOKSELLER AND STATIONER

Opposite the State House, Main street,

HAS JUST RECEIVED,

A History of all Religions, as divided into Paganism, Mahometanism, Judaism, and Christianity, with an account of

Literary and Theological Institutions, And Missionary, Bible, Tract, and Sunday School Societies.

By the Rev. DAVID BENEDICT, A. M. Price \$1 bound.

POETRY.

SOLITUDE.

BY HENRY KIRKE WHITE.

IT is not that my lot is low,
That bids this silent tear to flow;
It is not grief that bids me moan,
It is, that I am all alone.

In woods and glens I love to roam,
When the tir'd hedger hies him home;
Or by the wood-land pool to rest,
When pale the star looks on its breast.

Yet when the silent ev'ning sighs,
With hallow'd airs and symphonies,
My spirit takes another tone,
And sighs that it is all alone.

The autumn leaf is sear and dead,
It floats upon the water's bed;
I would not be a leaf to die
Without recording sorrow's sigh.

The wood's and winds with sullen wail,
Tell all the same unvaried tale;
I've none to smile when I am free,
And when I sigh to sigh for me!

Yet in my dreams a form I view,
That thinks on me, and loves me too;
I start, and when the vision's flown,
I weep that I am all alone.

ON READING THE POEM ON SOLITUDE.

BY JOSHUA CONDER, LONDON.

But art thou thus indeed alone?
Quite unbefriended—All unknown?
And hast thou then His name forgot,
Who form'd thy frame and fix'd thy lot?

Is not his voice in evening's gale?
Beams not with him the star so pale?
Is there a leaf can fade and die,
Unnotic'd by his watchful eye?

Each fluttering hope, each anxious fear,
Each lonely sigh, each silent tear,
To thine Almighty friend is known,
And say'st thou, thou art "all alone?"

From the *Columbian Star*.

MR. EDITOR,

The fact is now well ascertained, that ecclesiastical historians have suffered the true history of the Waldenses to remain in obscurity. Even in cases where they are not actually misrepresented by the omission of truth, a false colouring is given to their character; for they are exhibited to the world as less amiable and less pious than they really were.

Mr. Jones, in his excellent history of the Christian Church, has very thoroughly and satisfactorily investigated their origin and character, their progress and zealous devotion to the cause of truth, and detailed with faithfulness the numerous and violent persecutions, to which for several centuries they were almost incessantly subjected. As most of your readers probably do not enjoy the privilege of reading this valuable work, I am induced to present to them a condensed history of

ZETHAR.

THE WALDENSES AND ALBIGENSES.

No. I.

The principality of Piedmont derives its name from the circumstance of its being situated at the foot of the Alps—which divide Italy from France, Switzerland, and Germany. It is bounded on the east by the duchies of Milan and Montferrat; on the north by Savoy; on the west by France; on the south by the country of Nice and the territory of Genoa. In former times it constituted a part of Lombardy, but more recently has been subject to the king of Sardinia, who resides at Turin, the capital of the province. It is an extensive tract of rich and fruitful valleys, embosomed in mountains, intersected with deep and rapid rivers, and exhibiting in strong contrast, the beauty and plenty of paradise, in sight of frightful precipices, wide lakes of ice, and stupendous masses of never-wasting snow. The whole country is an interchange of hill and dale, mountain and valley, traversed by four principal rivers; the Po, the Tanaro, the Stura, and the Dora, besides 28 rivulets, great and small, which, winding in different directions, contribute to the fertility of the valleys. Several of the valleys are strongly fortified by nature, on account of their many difficult passes, and bulwarks of rocks and mountains; "as if," (says Mr. Morland), "the all-wise Creator had from the beginning designed that place as a cabinet wherein to put some inestimable jewel, or in which to reserve many thousand souls, who should not bow the knee before Baal."

In these, while Antichrist was at the zenith of his power, thousands of the disciples of Christ were found, preserving the faith, in its purity, adhering to the simplicity of Christian worship, patiently bearing the cross after Christ; men distinguished by their fear of God, and obedience to his will, and persecuted only for righteousness' sake.

During the seventh and eighth centuries, several bishops and churches, becoming alarmed at the extent of the papal usurpations, made a firm stand, rejected the communion of the Pope, and resolved to oppose all farther encroachments of the Roman pontiff. Among them

was Paulinus, bishop of Aquileia, in Italy. Possessing a strong and enlightened mind, he combated most of the abominations of his times, and with some other Italian bishops, even went so far as to condemn the decrees of the famous second council of Nice, which had established the worship of images. In a treatise on the Eucharist, Paulinus undertook to refute the absurd doctrine of transubstantiation, which, among other prevalent corruptions, then began to be generally propagated. He affirmed that the eucharist was nothing more than a piece of bread, and that it was beneficial or injurious to him who partook of it, according as he had or had not faith in that which was signified by it. He poured the utmost contempt upon the sacrifice of the mass, stated the scripture doctrine of Christ's priestly office, as after the order of Melchisedec; and vindicated his incarnation and crucifixion, as the true and only propitiatory sacrifice for sin. He sternly opposed the Arian heresy, boldly asserting the Divinity and eternal pre-existence of the Son of God. In the language of Dr. Allix, "he denied what the church of Rome affirms with relation to many of its leading tenets, and affirmed what the church of Rome denies."

The early history of the Waldenses is so intimately connected with that of CLAUDE, Bishop of Turin, that we shall be justified in introducing here a short account of his life, labours, and doctrines. This truly great man, who has not improperly been called the first Protestant Reformer, was born in Spain. In his early years, he was chaplain to Lewis the Meek king of France and Emperor of the west. He was even then in high repute for his knowledge of the Scriptures, and his distinguished talents as a preacher. "In consequence of these," (says the Abbe Fleury) Lewis, perceiving the deplorable ignorance of a great part of Italy, in regard to the doctrines of the Gospel, and desirous of providing the churches of Piedmont with one who might stem the growing torrent of image worship, promoted Claude to the see of Turin, about the year 817. In this event, we see Divine Providence so ordering, as in the very worst of times to prepare "a seed to serve God, and a generation to call him blessed."

Claude ably defended and illustrated the Scriptures, and drew the attention of multitudes to their plain and simple meaning, unadulterated by the corruptions of the Catholic priesthood. His zeal was especially directed against images, relics, pilgrimages, and crosses. The monks, however, did not suffer him quietly to pursue his efforts for reformation, but reviled him as a blasphemer, and a heretic; and many of his own people became so refractory, that in a little time he went about in fear of his life. But, supported by the testimony of a good conscience, and confidence in the goodness of his cause, he persevered, and with unshaken fidelity exposed the errors of his time. He maintained that "Jesus Christ alone is the head of the church," thus striking immediately at the root of the first principle of popery—the vicarious office of the Roman pontiff. He utterly discarded the doctrine of human worthiness in the article of justification, and maintained that men are justified by faith, without the deeds of the law. He pronounced anathemas against traditions in matters of religion, and thus drew the attention of men to the word of God, and that alone as the ground of a Christian's faith.

He contended that the church was subject to error, and denied that prayers for the dead can be of any use to those who have demanded them; while he lashed in the severest manner the superstition and idolatry which every where abounded under the countenance and authority of the see of Rome. His writings were voluminous, among which, his letters to Douglas and Theodemirus, who had reproached him as a heretic and a teacher of new doctrines, are much celebrated on account of their resemblance in spirit and style to the writings of Luther. By his preaching and valuable writings, he disseminated the doctrine of the Kingdom of Heaven—and the effects ultimately produced by it were glorious. The valleys of Piedmont were in time filled with his disciples, and while mid night darkness enveloped almost every other portion of the globe, the inhabitants of these valleys preserved the Gospel among them in its real purity, and rejoiced in its glorious light.

Into these sequestered valleys, during the dark ages, when feudal anarchy distracted the civil governments, and a flood of superstition had deluged the church, Christianity, banished from the seats of empire, and loathing the monkish abodes of indolence and vice, meekly retired. Finding there a race of men, unwarmed in hostile armour, uncontaminated by the doctrines and commandments of an apostate church, unambitious in their temper, and simple in their manners, she preferred their society, and among them took up her abode.

Remote from the influence of noisy parties, and little conversant with literature, we can scarcely expect any notice of them, until their increase and prosperity excited the attention of ambition and avarice, and occasioned it to be rumoured

in the neighbouring ecclesiastical states, that a numerous people occupied the southern valleys of the Alps, whose faith and practise differed from those of the Romish church; who paid no tithes, offered no mass, worshipped no saints, nor had recourse to any of the prescribed means for redeeming their souls from purgatory. The neighbouring prelates, finding these people were not to be controlled by the authority, nor awed by the denunciations of the church of Rome, demanded the aid of the civil power. The princes and nobles of the adjacent countries at first refused to disturb them; for they had beheld with pleasure their simple manners, their uprightness and integrity, their readiness to oblige, and their discharge of all duties of civil and social life. The clamour of the Romish clergy however, prevailed, and the civil power was armed against the peaceable and inoffensive inhabitants of the valleys. Scaffolds were erected and fires kindled in Turin and other cities around them. Many suffered martyrdom with all the fortitude and constancy of faith. Multitudes, however, fled like defenceless sheep from these devouring wolves. They crossed the Alps, and travelled in every direction, as Providence and the prospect of safety conducted them, into Germany, England, France, Italy, and other countries. Their worth every where drew attention, and their doctrine formed increasing circles around them. The storm which threatened their destruction, only scattered them as the precious seed of the future glorious reformation of the Christian church. From the time of their dispersion, till the close of the twelfth century, our materials relative to this afflicted people are scanty—and what we have, are mostly derived from Catholic writers, or the enemies of all religion.—(Continued in number 41.)

PALESTINE MISSION.

MR. WOLFF'S JOURNAL.

Nov. 10. A Caraite Jew called on me whom I knew at Jerusalem, and to whom I there gave a New Testament: he said to me, "I really love Jesus Christ."

The wives of the Caraites Jews residing at Damascus, show their hair, which the wives of the Rabbinist Jews are forbidden to do.

Nov. 12. Mr. Lewis arrived at Damascus. I introduced him to some Jews, and recommended him to Abuna Michael, from whom he took Arabic lessons. Mr. Lewis was so kind as to give me New Testaments for distribution among the Jews. Mr. Lewis delivered to me two letters, one from brother King, and the other from brother Fisk.

The Superior of the Convent of Terra Santa called on me to-day, and said: "I must speak to you on a subject which concerns the eternal life of a fellow creature. Mukhalla, a Christian, one of the most respectable families of this place, has become Turk, in order, as he says, to save his soul. His brother is afflicted and cannot bear to stay longer at Damascus, to see his fine young brother united with the enemies of Christianity. Mahomed, for this is the name of the renegade, likes, however, to converse with his brother upon religion; and as he has heard that you, Mr. Wolff, have arrived here, wishes to have some conversation with you upon the authenticity of the Bible, and the divinity of Jesus Christ." The Superior asked me then, whether I should not be afraid to speak with him. I immediately made myself ready to go to him, but the Superior of Terra Santa went and brought the renegade, with his brother the Christian, Joseph by name. I said immediately to the renegade, in the presence of his brother: "You have forsaken a dear Saviour, you have abandoned the Lord Jesus, who alone is mighty to save you; you have left the light of lights, and have cast yourself into utter darkness—return unto him, return to Jesus, who propagated his religion by the demonstration of the Spirit, through the instrumentality of poor fishermen, whilst Mahomed, whose religion you have now embraced, propagated his religion by the sword, as his followers do at this present day, and by oppression, tyranny, and the shedding of the blood of wretched Christians."

The Capuchin friar, who was present, said: "God grant that these words may be of use to his soul."

The renegade desired proofs that the Jews have not corrupted the Bible? among other proofs I said:

1. The Bible contains prophecies which have been fulfilled many centuries after they were written down—how could the Jews have forged such prophecies?

2. Many of those prophecies predict things against the Jews.

3. If they had a mind to pervert the Bible they would have perverted those passages of Scripture which describe their stiff-neckedness and unbelief.

The renegade then said: "You must come to-morrow to the house of my brother, where you will meet three other Turks—you need not be afraid to state to us your reasons for disbelieving the Koran."

I hope, by the grace of God, not to be afraid even before the mufti, to defend the cause of Jesus my Lord."

Nov. 11. I went to the renegade, where the three Sheiks already expected me.

Sheik. Why do you travel about in this country?

I. To preach to the Jews salvation by Jesus Christ, who is the Son of God, and who is mighty to save poor perishing sinners; and now I am rejoiced that I have an opportunity of telling you that there is only one name given by which men can be saved, and this is the name of Jesus Christ.

Sheik Abdallah. (The superior of Terra Santa was present.) Can you comprehend with your reason that God should have a Son?

I. Can you comprehend God himself with your reason—can you comprehend how a large tree can grow from a little seed?

In short, the conversation lasted four hours. They read with great attention, Isaiah ix. liii. and Jeremiah xxxi. and requested Arabic Bibles, which I sent to them next day, and obtained from the depository, which was in the hands of Mr. Lewis.

The Maronite like the Greek priests have no salary, but eat and drink every day in one of the houses of their respective flocks. The brother of the renegade, and the renegade himself, made to me a present of two Arabic manuscripts; the latter gave me the thousand and one nights* in Arabic.

Nov. 14. The high-priest of the Jews of Damascus sent me word some days ago, that as he was released from prison, after paying a great sum, he should be glad to see me, as soon as the business with the other Jews in prison was settled. I intended therefore to have introduced Mr. Lewis to-day to the high-priest, but they are still too much in confusion. But I introduced him to two other Jews, and I talked with several Jews in the street about Jesus Christ: it is very easy to explain to the Jews in the Hebrew tongue, the simple doctrine of the Gospel. Two of the Jews went with me to my room. Mr. Lewis attended, and I read to them the liiid of Isaiah, and one of the Jews, who seemed to be seriously disposed, asked hastily, "Of whom does the prophet speak?"

I. Of Jesus of Nazareth!—I gave to both Hebrew Testaments, and one Hebrew Bible, with which Mr. Lewis was so kind as to furnish me on the part of the Jews' Society.

* The Arabian Nights, called every where but in England, mille et une nuit.

INDIGESTION.

WITH THE PRESCRIPTIONS OF THE LATE PROFESSOR GREGORY, OF EDINBURGH. Scene—Dr. Gregory's Study. Enter Mr.—, a dour looking Glasgow Merchant.

Patient. Good morning, Dr. Gregory: I am just come into Edinburgh about some law business, and I tho't when I was here, at any rate I might just as weel tak your advice, Sir, anet my trouble.

Doctor. And pray what may your trouble be, my good Sir.

Pa. 'Deed Doctor, I'm no very sure; but I'm thinking it's a kind of weakness that makes me dizzy at times, and a kind of pinking about my stomach—I'm just no right.

Dr. You are from the west country, I should suppose, Sir.

Pa. Yes, Sir, from Glasgow.

Dr. Aye; pray, Sir, are you a gourmand, a glutton?

Pa. God forbid, Sir, I'm one of the plainest men living in all the west country.

Dr. Then perhaps you're a drunkard?

Pa. No Dr. Gregory; thank God, no one can accuse me of that; I'm of the dissenting persuasion, Doctor, and an elder, so ye may suppose I'm na drunkard.

Dr.—(Aside)—I'll suppose no such thing till you tell me your mode of life. I'm so much puzzled with your symptoms, Sir, that I should wish to hear in detail what you eat and drink.—When do you breakfast, and what do you take to it?

Pa. I breakfast at nine o'clock: I take a cup of coffee, and one or two cups of tea; a couple of eggs, and a bit of ham or kipper'd salmon, or may be both, if they're good, and two or three rolls and butter.

Dr. Do you eat no honey, or jelly, or jam to breakfast?

Pa. O yes, Sir; but I don't count that as any thing.

Dr. Come, this is a very moderate breakfast. What kind of a dinner do you make?

Pa. Oh, Sir, I eat a very plain dinner indeed. Some soup, and some fish, and a little plain roast or boiled; for I dinna care for made dishes; I think, some way, they never satisfy the appetite.

Dr. You take a little pudding then, and afterwards some cheese?

Pa. O yes! though I don't care much about them.

Dr. You take a glass of ale or porter with your cheese?

Pa. Yes, one or the other; but seldom both.

Dr. Your west-country people generally take a glass of Highland whiskey after dinner.

Pa. Yes, we do; it's good for digestion.

Dr. Do you take any wine at dinner?

Pa. Yes, a glass or two of sherry; but

I'm indifferent as to wine during dinner I drink a good deal of beer.

Dr. What quantity of port do you drink?

Pa. Oh, very little; not above half a dozen glasses, or so.

Dr. In the west country, it is impossible, I hear, to dine without punch?

Pa. Yes, Sir; indeed 'tis punch we drink chiefly; but for myself, unless I happened to have a friend with me, I never take more than a couple of tumblers or so, and that's moderate.

Dr. Oh, exceedingly moderate indeed! You then, after this slight repast, take some tea, and bread and butter?

Pa. Yes, before I go to the counting-house to read the evening letters.

Dr. And on your return you take supper, I suppose?—Pa. No, Sir, I canna be said to take supper; just something before going to bed; a rizzar'd haddock, or a bit of toasted cheese, or half a hundred of oysters, or the like o' that; and may be, two thirds of a bottle of ale; I take no regular supper.

Dr. But you take a little more-punch after that?—Pa. No, Sir, punch does not agree with me at bed time. I take a tumbler of warm whiskey toddy at night; it is lighter to sleep on.

Dr. So it must be, no doubt. This, you say is your every day life; but upon great occasions, you perhaps exceed a little?

Pa. No, Sir, except when a friend or two dine with me, or I dine out, which, as I am a sober family man, does not often happen.

Dr. Not above twice a week?—Pa. No; not oftener.

Dr. Of course you sleep well, and have a good appetite?

Pa. Yes, Sir, thank God, I have; indeed, any wee harl o' health that I hae is about meal time.

Dr. (Assuming a severe look, knitting his brow, and lowering his eye brows.)—Now Sir you are a very pretty fellow indeed; you come here and tell me you are a moderate man; and I might have believed you, did I not know the nature of the people in your part of the country: but upon examination, I find by your own showing, that you are a most voracious glutton; you breakfast in the morning in a style that would serve a moderate man for dinner; and from five o'clock in the afternoon, you undergo one almost uninterrupted loading of your stomach, till you go to bed. This is your moderation! You told me, too, another falsehood, you said you were a sober man; yet by your own showing, you are a beer swiller, a dram drinker, a wine bibber, and a guzzler of Glasgow punch—a liquor, the name of which is associated in my mind, only with the ideas of low company and beastly intoxication. You tell me you eat indigestible suppers, and swill toddy to force sleep,—I see that you chew tobacco. Now, Sir, what human stomach can stand this? Go home, Sir, and leave off your present course of riotous living—take some dry toast and tea to your breakfast, some plain meat and soup for your dinner, without adding to it any thing to spur on your flagging appetite; you may take a cup of tea in the evening, but never let me hear of haddocks, and toasted cheese, and oysters, with their accompaniments of ale and toddy at night; give up chewing that vile, narcotic, nauseous, abomination, and there are some hopes your stomach may recover its tone, and you be in good health like your neighbours.

Pa. I'm sure, Doctor, I'm very much obliged to you—(taking out a bunch of bank notes)—I shall endeavour to—

Dr. Sir, you are not obliged to me—put up your money, Sir. Do you think I'll take a fee from you for telling you what you know as well as myself? Though you're no physician, Sir, you are not altogether a fool. You have read your bible, and you must know that drunkenness and gluttony are both sinful and dangerous; and whatever you may think, you have this day confessed to me that you are a notorious glutton and drunkard. Go home, Sir, and reform, or take my word for it your life is not worth half a year's purchase.

(Exit Patient, dumb, confounded, and looking blue.)

Dr.—(Solus)—Sober and temperate! Dr. Watt tried to live in Glasgow, and made his patients live moderately, and purged and bled them when they were sick, but it would not do. Let the Glasgow Doctors prescribe beef-steaks, and rum-punch, and their fortune is made.—Oracle of Health.

INFORMATION WANTED.

Two young men of respectable characters, by the names of Henry H. and Chester Moseley, sons of the widow Lovice Moseley, left the town of Montpelier, in Vermont, about five years ago, in order to find employment in business; they were heard of a short time afterwards in Plattsburgh (New-York,) and have not been heard of since. Henry H. is a farmer by occupation—Chester a wheel-wright.

Any person that can give information concerning them, and forward it to Louisa Moseley, of Charlestown, (N. H.) will confer a favor on an afflicted widow and disconsolate mother.